



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

divine worship, and the like. "Objectively considered, the Catholic alone, among all the churches, has a right to exist, because it alone is the true one." "Every other cult is to be rejected, and has no right to be publicly practised and tolerated." "It is the province of the Church to superintend all education." The author has a very high opinion of his own profession. "No one," he declares, "contributes more to the welfare of humanity than the Catholic priests and members of religious orders." In his discussion of punishment, Father Cathrein rejects the theory of "absolute" punishment. "Even God cannot desire punishment for its own sake, but as a means to some end." "Regard for the public welfare is the reason, the rule, and the measure of punishment by the state."

The third chapter sets forth international law. The author does not believe in an eternal peace, but he does believe in a future, universal confederation, presided over by a council, composed of representatives from the different states, to whom the regulation of all international affairs will be referred.

This comprehensive work teaches us nothing of friendship, and quite as little as to our conduct towards animals. We learn only that "the entire universe was created for man, and that irrational beings have no rights as opposed to man, and the latter no duties towards them; man has, at the most, certain duties in reference to the irrational world, the violation of which involves the transgression of a duty towards God, one's self, or one's fellow-beings."

G. VON GIZYCKI.

FR. NIETZSCHE UND SEINE PHILOSOPHISCHEN IRRWEGE. Von Dr. Hermann Türck. Dresden, Verlag der Druckerei Gloess. 1891. (pp. 72.)

This interesting little work finds the key to Frederick Nietzsche's strange teachings glorifying the brutal element in man, in the "moral insanity" of this ingenious writer, who has now fallen a victim to intellectual insanity. His family, according to Ola Hansson, was one of those "in which, both on the paternal and maternal sides, the tendency to mental diseases was transmitted from generation to generation. His father was carried off at an early age by insanity." The symptoms began in his own case in 1876, and three years later the severe head-trouble from which he suffered compelled him to request to be allowed to withdraw from the chair of classical philosophy at the University of Zurich.

All the writings which set forth his fixed notion of the change of morality into its opposite, date from the period of his sickness in 1876. Dr. Türck gives the following explanation of the later productions of Nietzsche. Through inheritance he was afflicted by murderous impulses and other perverse feelings. His good education, favorable environments, and agreeable circumstances of life produced in him such strong counteracting influences that the brutal instincts were forced into the deepest recesses of his nature, and prevented from manifesting themselves in open deeds. But they remained latent as an unsatisfied, passionate desire. Every repression of a strong desire causes suffering, and since man is disposed to consider what causes him pain as bad and contrary to nature, and that which he desires as good and according to nature, it was possible for a man like Nietzsche, intellectually gifted but born with perverse instincts, to look upon the suppression of the rapacious instincts as irrational, and upon their satisfaction as normal and healthful. The influence of better

habits was too powerful to allow the brute in him to manifest itself in deeds, even after 1876; but as a compensation, the satisfaction of those instincts was extolled in writing as a glorious ideal, as something "distinguished, high, noble, aristocratic, destined to rule." Criminals appeared to him as "masters;" the honest and respectable people as slaves. The ingenious defence of this "complete change of standards" is an interesting case of "*folie raisonnée*," often occurring in moral insanity and well known to all doctors of mental diseases, in which, as Dr. Schuele says, "the intelligence becomes the *advocatus diaboli* of morbid instincts."

The "insanity with method" from which Nietzsche suffers includes also the denial of the value of truth. In the motto of the oriental order of assassins, "Nothing is true, everything is permitted," he finds the fullest expression of the "freedom of the mind."

It is certainly deplorable, as the author points out, that individuals for whom there is not the excuse that applies to Nietzsche, of being mentally diseased, should have made this madman their prophet. But it is unjustifiable on the part of our author to place Henrik Ibsen in the same category with Nietzsche. Dr. Türck, however, promises to defend this proposition in a special paper.

G. VON GIZYCKI.

UNSERE MORAL UND DIE MORAL JESU. Sermons delivered by Moritz Schwalb, D.D., Minister of the Reformed Church of St. Martini in Bremen. Third collection. Leipzig, Otto Wigand, 1891. pp. vi., 163.

DAS CHRISTENTHUM CHRISTI UND DIE RELIGION DER LIEBE. Ein Votum in Sachem der Zukunftsreligion v. Th. Schultze. Second edition. Leipzig, William Friedrich. 1891. pp. v. 80.

Many who have entirely rejected dogmatic Christianity still look upon the historical Jesus as the religious and ethical ideal of all times, and revere him as their lord and master. We warmly recommend such persons to carefully study these two valuable books, after which they will hardly continue to hold that opinion.

The conclusion that Dr. Schwalb reaches is this: In many highly important points the morality of Jesus is in evident opposition to our ideal of morality, and it often leaves us in the lurch, where we had expected it to give us definite directions and advice. It is not fitted to serve as a guide to conduct in our practical life. It belongs to the past. Our views as to the ends of human labor, about the relation of husband and wife, of parents and children, are different from and more rational than those of Jesus; we differ from him in our ideas about slavery, about the duties of the State, about the political obligations of each citizen, about the right of self-defence, about the care of the poor, about permitted pleasures; we differ even as to the motives for ethical conduct. Upon all these points the views of Jesus are no longer a standard. And it would certainly be disheartening if that portion of mankind most capable of being educated had made no progress in the course of more than eighteen hundred years in the most important sphere of knowledge,—that of morality. Jesus would not have been human if he had not remained within the limits of his age,